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gwĭdĭcəl'sk, "they have power"; gwĭsĭəi'k, "one has power"; gwĭsiə́e', "shaman."

In native theory dreaming was almost wholly unpremeditated. Quite rarely a man visited certain caves in which the spirits were known to dwell in order to induce dreams of them. But there was no such thing as deliberately going out to seek a vision (as distinguished from a dream). In fact, the only vision in a waking state known to my informants (that of the war tale below) came as involuntarily as the usual power-bestowing dream.

Dreams, by reason of their involuntary character, might come to anyone, but the evidence is that relatively few had dreams bestowing songs or the ability to cure, or to foretell or bewitch. Men shamans numbered only five or six at a time and those who bewitched even fewer. There is some question whether women were ever shamans. Similarly, singers, who had their gift by dreaming and were men alone, were a handful, orators even fewer, and there was but one war leader and one chief. The impression was that those who had power never numbered more than a score in the whole community. This does not mean that the rank and file did not have dreams of the same stereotyped sort, since, for instance, falling ill was commonly attributed to dreaming of the dead or of certain plants, and children were born as the result of dreams, but their dreams did not result in power or song. There was a saying that a handsome individual never dreamed of spirits. That, explained Kutox, my informant, accounted for himself!

Professional segmentation among those having power was marked. These individuals were set off from one another by the possession of discrete powers from particular spirits. Thus, Coyote and Buzzard gave power to cure, Eagle power to sing, Mocking Bird to orate, Frog to bewitch. The differentiation was not a quantitative one in the sense of some having more power, of having dreamed of more spirits, although this may have been true of shamans who cured. Dreaming of various spirits very probably occurred, as suggested by the fact that a single individual did dream more than one song cycle. Against this particularism in professional activity is the fact that while Buzzard,

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for instance, gave the ability to cure wounds caused by the Yavapai, he also gave clairvoyant power to discover the enemy's whereabouts. Further, it is not certain that shamans who cured and those who bewitched were different individuals. An explicit statement affirms that they were, but to the contrary is the fact that shamans who failed of a cure were accused of witchcraft. Perhaps the test would be if the word for curing shaman (gwĭsiðe') was also applied to the witch: I do not know. There was at least an overlapping of powers in that both shamans and song leaders dreamed songs, the shamans sometimes singing for entertainment like song leaders.

Ordinarily the dream first came in early childhood, but it could be had by an adult. At any rate, it is clear that it was not connected in any way with puberty. The spirit visitation recurred to the dreamer over a long period. Further properties of curing were revealed; he was trained as orator or warrior, or more of the song was given him. During this time he must reveal his dream to no one. Not until the spirits pronounced his preparation complete could he use the powers they granted; otherwise they were angered and withdrew their gifts. The following statements of informants will illustrated these points.

Any man, even a child, might be asleep. Some bird or animal likes his ways and takes him way up in his dream. A child would not speak of his dream until he was a man. He dreams repeatedly of the same bird. When the bird has shown him everything, he tells the lad to begin singing and curing. The lad would then be in his late twenties.

A man started dreaming when he was a child if the spirit liked him. When he began to get gray, he realized what he had been taught and then began to cure.

A man returning from hunting, tired, might lie down to dream that some bird comes to him and sings. When he gets home he may dream again that the bird comes and takes him to a mountain where there is singing and dancing. Men do not tell what happens on these occasions. Such a man always wants to sleep so as to dream again as quickly as possible. Even if they are off to war, when it is dangerous to sleep, such a man persists. Then they know he is dreaming of these things. They would ask him but he would not tell. He dreams he is taken off into the mountains and shown the enemy. One does not tell of his dreams until he is turning gray. Then he tells just a little, but he never tells what kind of bird it was.

Men would not tell plainly of what animal or other spirit they had dreamed. They did not name it in the song but would nickname it and hint at its behavior; then people would understand. Nothing was worn to show what it might be.